

are dealt with that have stood the test, according to the authors' own ripe experience; while speculative views and methods unsuitable for general work are either only briefly mentioned or not considered at all. Thus the authors have attained their goal, to make the book of practical value and to base theory and practice on a sound pathological and physiologic basis.

Particularly conspicuous, in this connection, is the introductory chapter dealing with the general examination of the patient, which abounds in many useful suggestions and which, on account of the complete and circumspect presentation of the subject, is a veritable masterpiece.

The authors' views on the more recent additions to the urological diagnostic and therapeutic armamentarium (pyelography, operative cystoscopy, etc.), are, while up to date and progressive, always sane and conservative. Simplicity and delicacy, as well as practical experience, are the key-notes of the chapter on instrumental examination, the scope of which is treated in an entirely modern fashion, with the exception of two pages devoted to the description of the now obsolete urinary segregators. Consideration of the more complicated functional tests, the intricate technique of which tends to relegate them to laboratory workers only, like the methylene blue, the polyuria, the cryoscopy tests, etc., have been eliminated from this edition, while practically commodious tests, like the phthalein, the phloridzin, the blood-nitrogen tests, are fully described.

The authors' adverse criticism of spinal anesthesia is apparently not based on extensive personal experience. Their attitude towards the value of the complement fixation test for the diagnosis of gonorrhea is rather reserved and non-committal. Such statements contained in the interesting chapter on the blood in diseases of the kidney as: "Periods of great faith in this or that test, with growing experience, have given way only to a more firm reliance on the value of the clinical picture of each individual case, taken as a problem by itself," and: "There is now a general tendency to overestimate the dangers of high blood pressure and to resort to frantic measures to artificially reduce it," amply testify to the sound teaching pervading the book. Particular mention in this connection deserves the chapter on the surgical treatment of Bright's disease, which proves the progressive spirit and, at the same time, the conservative judgment of the authors.

In the chapter on stone in the bladder due credit is given to the work of our own late Dr. Geo. Chismore, and the only discord in this connection is sounded when our general confrere, Dr. E. G. McConnell, as in the former edition, is mentioned under the "nom de plume" McCormack. But while this lapsus linguae is somewhat excusable, the reader can hardly reconcile his philological conscience to the numerous linguistically and grammatically erroneous quotations of Latin phrases and foreign references, the correction of which would certainly add to the dignity and charm of future editions of this otherwise excellent urological handbook.

The description of operations is frequently illustrated by a brief report of personal observations, by which means the text is rendered less dry and, at the same time, more instructive. Print and illustrations are faultless. It can safely be predicted that the fourth edition of the book will add many new friends to the numerous admirers it had in the past.

M. K.

Correspondence

AN OPEN LETTER.

You ask why I do not try Christian Science on my paralysis? There are several answers which might be given. Perhaps the easiest answer is that, from a Christian Science basis, to "try" Christian Science formulae insures failure. Absolute faith in the formulae is the key to its efficacy. That I do not possess. In fact I have absolute lack of faith in it. So you will see that, even from your own point of view, I would just as well recite the multiplication table.

I hear you ask why I do not believe in it? The easiest answer to that is, that the evidence adduced does not convince me, beyond a reasonable doubt, that it is true. I am requested to believe there is no such thing as disease. That what we call disease is only "error." My right hand trembles and is beyond my control. It does not make a particle of difference to me whether you call that a condition or disease or an "error." The evidence of my senses, interpreted and correlated by my brain, convinces me that I am afflicted by what I call paralysis. It is immaterial to me what it is called.

Christian Science tries to tell me that my senses and my brain have deceived me; that the whole thing is "error." I know of no way of gaining knowledge but by experience and observation. Christian Science demands that I discard the use of my brain and my senses. How, then, am I to gain a knowledge of Christian Science? Your tongue, my ear, my brain, are not trustworthy!! Christian Science tells me that there is no such thing as matter. That all we see, hear, touch, taste and smell is "error." Where, then, am I to get truth? Only emotion is left! I cannot conceive of emotion without sense. Where came this knowledge to the Christian Scientist? From Mary Baker G. Eddy. Whence did she get it? She says, from God!!! I believe in God. He created the world and everything in it. He did not create a lie!! The things which He created are true things. He created my brain and all my organs of sense. These are telling me the things which He ordered them to tell me. If they lie, God is lying!!! I believe the evidences of my senses in spite of Christian, or any other science!!! You say that you believe in it, and I have no doubt that you think you do. But every time you partake of food or drink, you deny it!!

Your actions speak louder to me than do your words. Bear in mind that I am not trying to proselyte you. I have not the slightest objection to your preaching and practicing Christian Science so long as you do not let it lead you unnecessarily to expose yourself to infection and contagion. If you should go to live on the island among the mosquitoes, I desire to warn you, as did the cowboy friends of "Ruggles of Red Gap," when they were compelled to sleep in the open, warn him of the terrible animal called the "High-behind." "High-behind" accurately describes the attitude of the Anopheles mosquito when at rest upon the wall; and this is the mosquito which inoculates people with malaria. If a sufficient number of them bite you, it will take a lot of Christian Science to convince you that you have not a genuine attack of "chills and fever." Look well to your screens, and keep him out and yourself in, from sunset to sunrise, for only by so doing will you be safe. Ruggles imagined that the "High-behind" was some terrible beast like a man-eating lion or tiger, and he really is about as dangerous.

Just one more word of caution and I am done with the subject. Never allow yourself to go around the community, scattering germs of disease among your neighbors and their children, lest the greatest of all "errors"—death,—overtake them. Death is no respecter of Christian Science, as is evidenced by the fact that its founder is dead. —(Contributed by Dr. J. R. Jones, Secretary Siskiyou County Medical Society.)